THE REASONABLENESSE OF WISE AND holy truth: and the abſurditie *of fooliſh and wicked Errour.*

ECCL. 7. 27.

I haue compaſſed about, both I and mine heart, to knowe and to enquire, and to ſearch wiſdome and reaſon, and to knowe the wickedneſſe of folly, and the fooliſhneſſe of madneſſe.

MATTH. 11. 19.

But wiſdome is iuſtified of all her children.



AT OXFORD

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TO THE RIGHT REVE-
rend Father in God, ARTHVR, Lord
Biſhop of BATH and WELLES, Vicechancel-
lour of the Vniverſitie of *Oxford*, and Warden of
New Colledge, IOHN TERRY wiſheth all in-
creaſe of that Glory and Ver-
tue, wherevnto you are
called by our moſt glo-
rious & holy Lord.
2. Pet. 1. 2.

MY duety bindeth me (right Reuerend and my very Good Lord) to offer vp to God for you the ſacrifices of thankeſgiuing and prayer. Some of the Heathen offred ſacrifice to the ſunne riſing for benefits to come: and other to the Sunne ſetting for ſuch as were already receaued. VVherefore it being a great ſhame for a Chriſtian to be out gone in any good dutie by an Heathen, I cannot but offer vp to our moſt bleſſed Sauiour Chriſt the true Sonne of righteouſneſſe, the ſacrifice of thankſgiuing: firſt, for cauſing ſuch a bright ſtarre as your Lordſhip is to appeare aboue our Horizon in the weſt: and ſecondly for cauſing you to ſet with leauing much good to that Colledge, whereof my ſelfe was once a member. And how can I alſo but

offer vp prayer to God; first, that the fresh memorie of your renowned learning and religious life may instill such a sweet influence of celestiall grace into the hearts of all the members of that societie, that they may bee effectually stirred vp to walke in your waies, and to devote themselues by your example to the publike good: as secondly I am to beseech him that walketh in the midst of the seauen golden Candlesticks, and holdeth the starres in his right hand, that he would hold & vphold you long to his owne glory, and to the edification and comfort of his people, among whom hee hath now placed you to hold out the word of life. And thus commending you to God the Father of light, and to the word of his grace the most worthie instrument thereof, with all humble thanks vnto your Lordship for your louing acceptance of this small paper present, I rest

Your Lordships

in all Christian loue
and dutie,

JOHN TERRY.

IOHN. 17. 17.

Sanctifie them with thy truth: thy word is truth.

THis Chapter containeth a moſt divine and heavenly prayer of our moſt bleſſed Saviour Chriſt wherein hee requeſteth of his Father, that hee would by the gracious word of his Goſpell, make more and more manifeſt the glorious worke of mans redemption. For that hereby he and his father ſhould be moſt glorified, and all ſuch as his father had giuen him, ſhould be made partakers of life everlaſting. For *this is everlaſting life* (ſaith he) *to know thee the only true God, and whom thou haſt ſent* (videlicet, to accompliſh the worke of the redemption of all the elect) *Ieſus Chriſt.* For the cleere doctrine of the Goſpell, laying open the glorious worke of mans redemption, doth make manifeſt the light of Gods countenance ſhining in Chriſt, and doth giue vnto all that are truely lightned therewith, the holy eie of fauing faith, whereby they aſſuredly apprehending, and moſt certainely beleeuing the vnſpeakable loue of God towards them that do cleaue vnto Chriſt, and are made one with him, and by him haue communion and fellowſhip with God; and ſo are made partakers of life everlaſting. And verily the true ſauing faith wrought by the Goſpell, is nothing elſe but ſuch a ſure and certaine knowledge of Gods vnſpeakable loue in Chriſt, as is accompanied with all

manner of holy and heavenly graces. And therefore as v.8. our Saviour teſtifieth that he had given his Fathers words to them, which he had giuen vnto him, and they had receaued them, and had ſurely knowne that hee came from the Father, & had beleeued that the Father had ſent him: ſo in this verſe hee prayeth to his Father that he would ſanctifie them with the truth that was contained in the ſame word. In the which petition of our Saviour Chriſt, we are to obſerue theſe two points firſt, the thing that our Saviour requeſteth at his Fathers hands; that hee would beſtow vpon all thoſe that he had giuen him, which is, Sanctification: Secondly, the meanes whereby it is wrought, which is the truth of his owne word. *Sanctifie them with thy truth: thy word is truth.* Now the ſanctification that our Saviour here prayeth for, is not maymed, wanting any eſſential part, but totall and whole; even ſuch a ſanctification, as doth ſanctifie the minde with ſauing knowledge, & faith, the will, and the affections, with all other graces, and gifts of the holy Ghoſt, and ſo doth ſanctifie the whole man. Neither is this whole and total ſanctification beſtowed onely vpon ſome principall perſons in the Church of Chriſt, but even vpon the meaneſt alſo. As the Apoſtle teſtifieth 2. Cor. 3. 18. *Wee all* (ſaith he) *behold as in a mirrour the glory of God with open face*, there is the ſubiection, action, obiect, & clereneſſe of faith) *and are changed into the ſame image from glory to glory, as by the ſpirit of the Lord* (there is the inſeparable effect of ſauing and ſanctifying faith, one and the ſame in ſubſtance, though not in circumſtance in all the faithfull.) And verily, how can it otherwiſe bee, but that all ſuch as *by faith are engraffed into Chriſt*, Rom. 11. 17. ſhould immediatly be made good trees, & ſo conſequently be enabled to *beare good fruit*. Mat. 7. 17. How can it otherwiſe be, but that all ſuch as by the *liuely word of God*, Heb. 4. 12. *are quickned to a liuing faith*

faith.Gal.2.20 *should shew themselues to be aliue to God* Rom.6.11.by the exercise of al holy and godly works. For nature is never idle,much lesse grace. Gal.5.6. and therefore,*as the body without the* (operatiue) *spirit is dead:so faith without workes is dead also*,Iac.2 26. And therefore the same Apostle in the same chapter willeth all such as lay claime to a true faith , to make proose thereof by their good workes, after the example of Abraham the father of the faithfull. For after that he had shewed himselfe readie at the commandment of God, to offer vp in sacrifice his most deare sonne Isaac , then he made it manifest that he so firmely apprehended by an assured faith,the incomprehensible loue of God in Christ,Eph.3.19.towards himselfe, that he preferred it before his most intire loue towards his own most deare sonne:and then was the Scripture fulfilled: *Abraham beleeued God, and it was imputed to him for righteousnes.* Wherefore it was not without cause that S. Peter writing to such as had obtained like pretious faith with himselfe,willeth them to ioine to their *faith vertue , to vertue,knowledge;to knowledge,temperance;to tẽperãce, patience; to patience,godlines;to godlines,brotherly kindnes,& to brotherly kindnesse,loue*, 2.Pet.1.5.For(saith he) if faith want knowledge,it is a blind credulity,and not a cleere eie wherewith we see God,& heauẽs happinesse,albeit it be a farre off.v.9. And if it bee not accompanied with all these divine graces , it is an idle & fruitlesse fancie, vers. 8. and not a true working and fruitfull faith.Gal.5.6. But if it bee accompanied with these divine graces , then it proueth it sufficiently, to be the faith of Gods elect.Tit.1.1. and assureth al such as are indued therewith,that they are effectually called to the estate of grace , and are elected to everlasting life.vers.10. And verily,even by the light of nature it is recorded that the Graces goe hand in hand,and will in no wise part company : and by the light of Prophe-

Natura est nunquam otiosa.

he it is further iuſtified, that they are as a moſt pretious and golden chaine, Ez. 16. 11. the linkes whereof cannot be ſevered. How then can a true faith being one of the principall vertues that are by Chriſt infuſed into the hearts of all true Chriſtians, Eph. 6. 16. Ioh. 6. 19. be ſevered from the ſocietie of the reſidue of the divine graces of the ſpirit of God? Doth not the Apoſtle plainly avouch, that *wee are all the ſonnes of God by faith in Chriſt*. Gal. 3. 26. Ioh. 1. 12. and therefore renued into his image in righteouſneſſe and true holineſſe? Are wee not *by faith vnited vnto Chriſt*, Eph. 3. 17. *and at one with God?* Rom. 5. 1. How then can it be a neare companion with blindneſſe and ignorance, or with vnrighteouſneſſe and ſinne? For *what communion can there be betweene light and darkneſſe? what concord betweene righteouſneſſe and vnrighteouſneſſe?* 2. Cor. 6. 14. But there is ſo great an agreement betweene faith and loue and the reſidue of the divine graces of the ſpirit of God that S. Auſtin doth place them in the definition of faith, as if they were the very eſſence thereof. For, *what is it* (ſaith he) *to beleeue in God, but to loue God, and to loue God?* that is, to loue God with a double loue. *Aug.* in Ioh. tr. 29. So. in Pſ. 77. To beleeue in God, is to cleaue to God, & to worke that which is good together with him that worketh good in vs. Wherefore let all ſuch as make profeſſion, that by faith they ioyfully imbrace the covenant of mercy in Chriſt, and yet are careleſſe in the performance of all holy duties, nay, which turne the grace of God into wantonneſſe, Iac. 4. and vpon a preſumptuous opinion of the infinitie of the mercy of God, and merits of Chriſt, doe looſe the raines to all manner of wicked and corrupt affections. Let them all knowe that *howſoeuer in word they make profeſſion of the faith of Chriſt, yet in their deeds they denie the ſame.* Tit. 1. 16. For how doth he ſay that he beleeueth in Chriſt, who doth not that which he commandeth him to doe?

Cyp.

Cyp, de ſimpl. prælat. How then can hee that doth contrary to that which God commandeth, ſay that he beleeueth in Chriſt, and is partaker of the covenant of grace? For vnto the vngodly, ſaith God, *VVhat haſt thou to doe to declare mine ordinances, and to take my covenant in thy mouth?* Pſ. 50. 16. So Ier. 7. 9. Will yee ſteale, murder, commit adulterie, & ſweare falſely, &c. and come and ſtand before me in this houſe whereon my name is called, as if yee were my ſeruants, whereas yee cloth your ſelues with the Divels livery, and doe ſuch works as belong to his ſervice? Will yee ſay that yee are deliuered from the ſlauerie of ſinne, & yet pollute your ſelues with all maner of abominations? *How ſhall we* (ſaith the Apoſtle) *that are dead to ſinne liue any longer therein?* Rom. 6. 2. Surely if Chriſts death doth deliuer vs from the guilt of our ſinnes, it will firſt deliver vs from the dominion of our ſinnes: and if Chriſts reſurrection ſhall raiſe vs vp to be partakers of eternall life, it will firſt raiſe vs vp to *newneſſe of life.* 1. Cor. 25. 34. Apoc. 20. 6. For vndoubtedly a wiſe and an holy faith, whereby *we liue to God*, Gal. 2. 20. muſt go before our glorification, & iuſtification alſo. For whom God electeth in Chriſt before all worlds, to thoſe by an inward and effectuall calling, he giueth a wiſe and an holy faith, whereby they are made *the ſonnes of God*, Gal. 3. 26. & are renued vnto his image in righteouſnes, & true holines, that ſo reſembling their heauenly father, hee may take them for his owne deare children. Now whom he thus calleth, them he iuſtefieth (for by faith we muſt be firſt engraffed into Chriſt, before wee can haue intereſt in his righteouſneſſe, whereby wee are iuſtified) and then, *them whom he iuſtifieth, he alſo glorifieth.* Rom. 8. 30. A ſanctifying faith is then the firſt of all the proper and peculiar gifts that God beſtoweth vpon all thoſe to whom he vouchſafeth to giue an honourable place in his houſe and family. 1. Cor. 6. 11.

Tit.3.5.6.7. & a greater alſo then iuſtification it ſelfe. For it is a greater bleſſing to be delivered from the being and bondage of ſinne, then from the guilt and puniſhment thereof: for that the one is a farre greater evill then the other. The making of an impious a iuſt man (as Thomas Aquinas teacheth) is the greateſt of all the workes of God. So S. Auſtin writing vpon theſe words of our Sauiour Chriſt (*greater workes then theſe ſhall they doe*) ſaith that it is a greater worke of an impious man to make a iuſt man, then to create heauen & earth. Aug. in Ioh. tract. 72. For in the creating of all things of nothing, as there was nothing to further, ſo there was nothing to hinder the work: ſeeing nothing hath no activitie, but in the recreation or regeneration of man, there is not onely no furtherance in the natural man, but a great hinderance & reſiſtance. Wherefore it is not without cauſe that the faithfull, recording in what danger they were by reaſon of their ſinnes before their regeneration and ſanctification, doe greatly reioice and ſay: *The right hand of the Lord hath ſhewed forth his mightie power; the right hand of the Lord hath advanced me.* Aug. confeſ. l. 4. c. 3. Wherefore ſeeing an holy faith, which is accompanied with all the reſidue of the graces of ſanctification is the greateſt of all the peculiar gifts of God, even ſuch an one, as whereby we haue not only *an entrance into the eſtate of grace*, Rom. 5.2. but are preſerved thereby to eternall ſalvation. 1. Pet. 1.5. wee ought to imploy our firſt and our chiefeſt care for the obtaining and preſeruing of the ſame. And that ſo much the more, for that not only God is principally ſerued, and glorified, and our ſelues beautefied thereby. Ioh. 6.29. but alſo that ſo we may ſtop the mouthes of our adverſaries. For among al the moſt ſlanderous imputations that they lay to our charge, this is not the leaſt, that they avouch that wee teach a bare and naked faith, without the fruit of all good workes,

Non ent is nullæ ſunt qualitates.

workes, in that wee affirme that faith is alone in the worke of our iuſtification. The which is as true, as if they ſhould ſay, that wee hold that the eye is alone in the body without the reſidue of the other ſenſes, ſeeing that wee avouch that the eie is alone in the apprehenſion of all ſuch things as are ſubiect vnto ſight. And yet for this cauſe we muſt be called *Solifidians* as if wee reiected all otherfruits of the ſpirit with the practiſe & exerciſe of all good works. Nay, let vs make no leſſe vſe hereof, then Philip did of thoſe ſlanders, the which the Athenians had raiſed vp againſt him: I am much (ſaid he) beholding to the Athenians, for that by their ſlanderous reports I am made the more careful to look to my waies, that I may hold a right courſe, that ſo I may confute them, both by my words and workes. So likewiſe, whereas our doctrine is, that the true Chriſtian faith is accompanied with all manner of divine and heauenly graces, and is fruitfull in all good workes, let vs giue all diligence to confirme the ſame by an holy life and converſation, that ſo we may confute them by our deeds alſo. And ſo we may bee bold to retort vpon them iuſtly and truly, that which they vntruely charge vs withall. For in that they avouch that the true Chriſtian faith, may not only be in the reprobate, but even in the very divels themſelues, thereby they teach that it may be alone without the company of any vertue, & without the practiſe of any good worke. And therefore they may be truely tearmed not onely *Solifidians*, but *Impiſſidians*, & *Diaboliſidians* alſo. Vndoubtedly hereby they make it manifeſt to the whole world, that they hold not the true Catholike faith, ſeeing thereby in the iudgement of S. *Auſtine*. the iuſt are diſcerned from the vniuſt. Aug. ad Bonif. l. 3. c. 5. Whereas by that faith which themſelues hold to be Catholike, they cannot be diſcerned from the very Divels themſelues. Now if they bee not ſevered from the Divels in their

faith

faith,neither can they bee ſeuered from them in their workes,ſeeing faith is the root, & works are the fruits; and ſuch a root, ſuch a fruit: Now if they bee ſevered from the Divell neither in their faith nor workes, how can they bee ſevered from him in their puniſhments? Wherefore let them diſgrace this gracious gift of faith which haue no part nor portion in the reward thereof, But as for vs which acknowledge it to be a principall part of true ſanctitie and holineſſe: let vs moſt carefully obſerue the meanes whereby it is coliated, by God ſet downe in theſe words of our text: *Sanctifie them with thy truth: thy word is truth*. Wherein we are to obſerue theſe two points: Firſt, that God doth ſanctifie his by the truth: ſecondly that this truth is contained in Gods word, even in that word of God which is delivered vnto vs by the Prophets and Apoſtles. Concerning the firſt, which is, that truth is the true meanes whereby we attaine to an holy faith, and to all the reſidue of the graces of ſanctification, it is manifeſt in this, that truth doth rectifie our vnderſtanding, will, & affections: in the vprightneſſe of the which, our whole and totall ſanctification doth conſiſt. And therefore by S. Auſtine, truth is tearmed, *The virginitie of the ſoule, and the chaſtitie of the mind*, As falſehood, and vntruth is the adulterous pollution of them all: inſomuch that all ſuch as in Gods ſervice embrace lyes either taken by tradition from their anceſtors, or ſucken out of their owne heads, are iuſtly charged by the ſpirit of God *to goe a whoring after humane inventions*. Num. 15. 39. Hereof it is that men of al profeſſions lay claime to the truth, and for proofe thereof make a ſhew to deriue the pedegree of their doctrine from God the author of truth, and from his word the authenticall, and vndeniable evidences thereof. As it may appeare by Celſus. Who as Origen reporteth, entituled his bookes, *The word of truth*, which yet hee wrot againſt the truth.

λόγος ἀληθὴς.

Wherefore

Wherefore as the Apoſtle exhorteth, we are not to beleeue every ſpirit, but to trie the ſpirits whether they are of God or no: and wiſely to examine the grounds of all doctrines, before that we make them Articles of our Creed: that ſo we may imbrace the knowledge of the truth, whereby we may bee ſaved, and reiect the ſtrong deluſion of Satans lies, which are the venome and poiſon of our ſoules. 2. Theſſ. 2. 10. Now the word of God which our bleſſed Saviour, the wiſdome of God Prov. 8. revealed by his ſpirit to the Prophets and Apoſtles, is this word of ſanctifying and ſauing truth. For if we continue in the ſame, *We ſhall knowe the truth, & the truth ſhall make vs free.* Ioh. 8. 32. And how doth truth make vs free, but by ſanctifying vs with al divine and heavenly vertues? For a true vertuous man is the only free man.

Let vs then come to the ſecond point, and take a true view of ſuch proofes as may be produced, to make manifeſt, that the word of Chriſt revealed by his ſpirit to the Prophets and Apoſtles, is only the rich treaſury of that pretious truth, whereby all the elect of God are brought to a ſanctifying and ſauing faith. The which thing that we may effect, let vs firſt ſearch and enquire where and what truth is, that ſo truth may ſpeake and manifeſt it ſelfe. Truth is either in things or words. Truth in things, is the fit and apt agreement of the cauſes with their effects, and the effects with their cauſes, of the accidents with their ſubiects, and ſubiects with their accidents: and ſo of all other arguments and reaſons, with the things whereof they are argumēts & reaſons. So truth in words, is when true reaſons which agree with the things whereof they are reaſons, are accordingly ſet downe in the words, which are deliuered to expreſſe the ſame. Hence then we thus conclude that if all true reaſons whereby the true God and true Godlineſſe may be knowne and embraced, are rightly ſet

Vera eſt propoſitio quãdo prædicatum conuenit ſubiecto. Tum prædicatũ cõuenit ſubiecto cum eſt genus. &c.

Tum veritas est in verbis quando ita est in rebus quemadmodum verba significant.

set downe in the doctrine revealed by Christ to the Prophets and Apostles, and by them registred, and enrolled in the Canonicall Scriptures of the old and new Testament: then this word is the word of God, and the word of truth. But in these bookes are set downe all manner of most forcible and effectuall arguments, and reasons for the rooting vp of all errors and vntruths, & for the opening & confirming of all doctrines of faith, and godlinesse, and for the edifying of the spirituall temple of God. Let vs (saith S. Hierome) ascend into the reasonable mount, and seeking of the testimonies of Scripture choice and fit timber for every severall point of doctrine: let vs cut it downe, and therewith build the house of wisdome. Hier. in Hagg. Neither doth this word of God minister choice timber onely for the building vp of the Lords Temple, but all maner of wholsome food also for the sustenance of all such as are of the Lords houshold. For in it there is both *milk* for children, & *strong meat* for such as are men. Heb. 5 12. The principles of this word, are the childrens milke: which is by S. Peter called a doctrine, standing vpon so sure and sound reason, that hee that rightly apprehendeth the same cannot bee deceaued. 1. Pet. 2. 2. whereby he doth distinguish it from the principles of all other religions, which being not Logicall but Sophisticall, as happely hauing in them a shew, but not the substance of sound reason, cannot but deceaue and destroy all such as drinke downe the venomous poison thereof. Now if the first rudiments of the word of God stand vpon such sound reason that they cannot deceaue, then the stronger meat thereof, which is all such reasons and arguments which are set downe for the further lightning and strengthning of these principles, must needs bee of greater light and strength. And so no doubt they are: seeing they are of power to make the mē of God which are long exercised therein able

Scriptura est mons rationalis.

Λογικὸν ἄδολον γάλα.

σοφισμένοις μύθοις. 2. Pet. 1. 16.

able ſo throughly to diſcerne betweene good & evill, errour and truth, that they can both purely and zealouſly performe vnto the Lord that *reaſonable ſervice* λογικὴ λατρεία. which is acceptable vnto him, Rom. 12. 1. The which reaſonable ſervice, what is it elſe but the puritie of a true faith, and of all other divine vertues, with all holy workes that iſſue from them all? Ioh. 6. 29. 1. Tim. 6. 11. Now *faith* (as the Apoſtle defineth it, Heb. 11. 1.) *is the ground of things hoped for, & the demonſtration of things not ſeene*: which principally are the vnſpeakable loue, and goodneſſe of God demonſtrated, not onely in the worke of the creation. Rom. 1. 20. but eſpecially in the worke of the redemption. 2. Cor. 3. 12. For this is ſuch a demonſtration of Gods vnſpeakable goodneſſe and loue, that (as Auſtine ſaith) it doth convince the iudgement, and after a ſort force the minde to yeeld her aſſent thereto. Aug. in Ioh. hom. 79. & 95. *So God loued the world* (ſaith out bleſſed Saviour) *that he gaue his only begotten Sonne, that whoſoever beleeueth in him ſhould not periſh, but haue life everlaſting.* Ioh. 3. 16. So Saint Iohn. *In this appeared the loue of God towards vs, in that God ſent his only begotten ſonne into the world that wee might liue through him.* Ioh. 4. 9. And againe, *Herein is loue, not that we loued God, but that God loued vs, & gaue his Sonne to be an attonement for our ſinnes.* And againe, in the very next verſe, *If God ſo loued vs, &c.* As if hee would haue vs throughly to vnderſtand, that ſuch a perſon giuen for ſuch perſons to worke ſuch a worke, is ſuch a demonſtration of Gods loue, that the like is no where to be found, no not in all the Bookes of Ariſtotles Demonſtrations. When I was here a ſcholler, I heard a moſt reverend Father, namely Mr. Fox, preaching on theſe words of the Apoſtle: *If one bee dead for all, then we were all dead.* 2. Cor. 5. 14. ſay here is ſuch an *ergo*, that all the Schooles cannot ſhew the like. And yet this *ergo* & demonſtration whereof we now ſpeake

ἔλεγχος.

is a more forceable *ergo*, & a more compelling demonstration, as the same Apostle teacheth in the former part of the same verse. For verily if we could attaine *to all riches of the full assurance of vnderstanding, to knowe the mystery of God even the Father, and of Christ.* Col. 2. 2. Then we should attaine to the *full assurance of faith*, Heb. 10. 22. even to the full assurance of Gods loue. If wee were able *to comprehend with all Saints, what is the breadth, length, depth, and height of the loue of Christ that passeth knowledge*, then should *wee bee filled with all fulnesse of God.* Eph. 3. 18. In the meane season, all such as haue attained to some measure of this faith, which is grounded vpon so strong demonstration, are called by S. Chrysostome. hom 9. in Epist. ad Coll. *sheepe indued with reason*, for that they are, or should bee able to giue answer to every one that asketh them a reason of the hope that is in them. 1. Pet. 3. 15, And verily all such Christians as rightly vnderstand the grounds of their faith are esteemed by the Apostle to bee worthie of the name of reasonable men: whereas all that doe not, are by him branded with the note of men wicked and vnreasonable. Furthermore (saith he) bretheren pray for vs, that the word of the Lord may haue a full current, & be glorified, as it is with you, and that we may be delivered from vnreasonable and evill men: for *all men haue not faith.* 2. Th. 3. 1. Neither is this first and principall part of Gods seruice only grounded vpon most sure & sound reason, but also the other part thereof consisting in the exercise of all holy works, proceeding from al the divine graces and gifts of the holy spirit of God. For if they be not done after that manner, and by the inducement of such reasons, as God in his word requireth them to be performed, they are not allowed, and approued of Christ. Mat. 6. 1. 1. Cor. 13. 1. For that may bee said of all good workes which Tertullian avoucheth of the Iewes sacrifices: Viz: that God did

Λογικὰ θυσία.

Deus non exigebat quæ fiebant sed propter quod fiebant. Tert. l. 3 cont. Marc.

not

not in them require the thing done, but the reaſons for the which they were to be done: ſo God doth not require our bare workes, but will haue them done vpon ſuch reaſons and motiues as they ought to be done. So then the very rudiments and principles of this word of Chriſt are reaſonable milke: & the ſervice therein preſcribed, is a reaſonable ſervice: and the faith therein commanded is grounded vpon a moſt ſtrong demonſtration: and the workes therein required are ſquared by the ſquier of exact reaſon: and the perſons that embrace this faith, are only and alone eſteemed to be endued with right reaſon: therefore we rightly conclude that this word of Chriſt ſet downe in the holy Scriptures of the Prophets & Apoſtles is the only vnerring word of truth. And verily, vnleſſe the holy Scriptures were furniſhed with all varietie of arguments and reaſons to convince all errors, aud to confirme all truths, how could the profeſſors of the Chriſtian faith be enabled thereby, to convert or confound all heatheniſh perſons, and all hereticks and ſchiſmatikes, and to inſtruct and ſtrengthen the faithfull themſelues? For if we will deale with Ethnikes, we muſt not produce the bare teſtimonies of the Prophets and Apoſtles as of witneſſes immediatly inſtructed & ſent into the world by God, to giue an vndeniable evidence to truth: (for that were to begge that as granted, which is by them not only queſtioned, but alſo peremptorily denied) but they muſt be dealt withall by arguments and reaſons, as being a plea allowed by all as are, or thinke themſelues to be indued with right reaſon. And among the great varietie of arguments and reaſons, whereby all queſtions are handled, and diſcourſed of, wee muſt not at the leaſt principally vſe ſuch of them as moſt prevaile with the affections and will; but rather ſuch as doe inſtruct the vnderſtanding and the minde. For (as Tertullian ſaith) *Truth perſwadeth by teaching*: that is, *veritas docendo ſuadet.*

Falſitas ſuadendo docet.

is, it teacheth the vnderſtanding, & ſo prevaileth with the affections and will. Whereas, *Falſehood doth teach by perſwading*: that is, perſwadeth the affection & will, and ſo moueth the mind to aſſent vnto error. The truth of both which poſitions is verified by the experience of all ages. For what prevaileth moſt with the affections but the enſamples of our Ancients, cuſtome, a good intent, and an outward peace and plentie of all temporall bleſſings? And haue not theſe beene vſed as principall arguments by Schiſmatikes, Heretikes, Idolaters, and Ethnikes? *Our Fathers* (ſaid the ſchiſmatical Samaritans) *worſhipped in this mount*. Ioh. 4. 20. I haue ſo receaued from my Progenitors (was the plea of that infamous heretike Eutiches) In this faith was I borne and conſecrated to God, and in this I deſire to die. Concil. Chalced. act. 1. So Dioſcorus in the ſame place, I doe find the doctrine of the ancient Fathers not curſorily deliuered, but handled of ſet purpoſe in their bookes: I am reiected with them. So the Idolatrous Iewes ſaid that they would doe whatſoever went out of their owne mouthes; as to burne incenſe to the Queene of heauen, and to powre out drinke offerings to her: as they had done both they and their fathers, their Kings and Princes in the cities of Iudah, & in the ſtreets of Ieruſalem: for then (ſaid they) *they had plentie of victuals, and were well, and felt no euill*. Ier. 44. 17. So the hereticall and idolatrous Papiſts cry out both generally for the Fathers, the Fathers', the Church, the Church. Antiquitie, Vnity, Vniverſalitie; & particularly vnto his Maieſtie, your holy progenitors, your deare mother were profeſſours of our Romane religion. Laſtly, ſo the old Idolatrous Ethnikes: *That which is more ancient cannot be falſe. Aug. de Civ. Dei. l. 39.* But how did the ancient Fathers themſelues reply herevnto? *What wilt thou doe* (quoth Lactantius writing in defence of the Chriſtian faith) *againſt the Idolatrous Ethnikes?*

nikes? wilt thou follow thine Anceſtors, or reaſon rather? Lact. de vero Dei ſimulachro. cap. 20. So Cyprian *ep,7. cent: Quint, We are not to preſcribe by cuſtome, but to cõvince with reaſon.* So Tertullian: *We are not to eſteeme of faith by the perſons, but of the perſons by the faith.* Yea this kind of reaſoning, reaſon it ſelfe hath taught, even the naturall wiſe men. I am thus reſolued (ſaid Plato in Critone) not now but alwaies, that I am not to enthral my iudgement vnto any of my freinds, but to reaſon: yea to that reaſon which by diſcord appeareth to bee beſt. Whoſe opinion was ſeconded by the chiefeſt of all his ſchollers. *Plato is my friend, but truth is more my friend. Ariſt. Mor. l.* 1. *c.* 3. For the efficacy of reaſon is better then all authorities. *Zalm. in c.* 5. *ep. ad.* Otherwiſe why doe all learned men of all profeſſions call for a generall diſputation, that they may iuſtifie all their poſitions by logicall ſyllogiſmes. Yea why doth God himſelfe call the Idolatrous Ethnikes, ſtanding in defence of their heatheniſh Gods, to this manner & kind of triall? as Iſa. 41. 21. 22. 23. *Stand to your cauſe, ſaith the Lord, bring forth your ſtrong reaſons, ſaith the God of Iacob. Let them bring them forth, and let them tell vs what ſhall come: let them ſhew the former things what they be, that wee may conſider them, and knowe the latter end of them: either declare vs things to come. Shew the things that are to come hereafter, that wee may knowe that yee are Gods.. Yea, doe good, or doe evill, that we may declare and behold it together.* In which wordes are ſet downe two reaſons, whereby the true God may be diſcerned: whereof the one is the doing good or evill. The other, the declaring of things paſt, and of things to come. And verily the true God is goodneſſe it ſelfe, and hath declared himſelfe to be ſo by the creation of the world, and by communicating ſome portion of his owne goodneſſe to every creature therein. And therefore, as Pythagoras ſaid, if any beſides one God,

Nullius addictus iurare in verba magiſtri.

God ſay, I am God: let them ſhew a world like to this, and ſay thereof, this is mine. For the creation of this one world is ſo ſure an evidence to proue that there is but one God, that this one God willeth his people to ſay to the Ethnikes that ſhall ſtand in defence of their Idoll Gods: *The Gods that made not the heavens & the earth, ſhall periſh from the earth, and from vnder the heavens*, Ier. 10. 11. *And verily the Gods of the heathen are but Idols: for it is the Lord that made the heavens.* Pſal. 96. 5. Now if the heatheniſh Gods ſhall aſſume to thẽſelues the glory of this great worke of the creation, then ſaith the Lord in the place before alleaged, *Let them ſhew it to be ſo, either by revealing things paſſed frõ the beginning of the world, or things that are to come to paſſe even to the end.* For vndoubtedly, *knowne vnto God are all his owne workes from the beginning of the world.* Act. 15. 18. and as certainely hee knoweth what ſhall become of them to the end, yea what ſhall come to paſſe for ever and ever. As it is vndoubtedly true, that the heatheniſh Gods cannot tell what ſhall come to paſſe in time to come concerning ſuch things as are to be effected by ſuch cauſes as are ſet on worke by their owne wills: and therefore are no true Gods. For if it be replyed that the Prieſts and Prophets of their heatheniſh Gods haue declared ſuch things before hand: as namely their Propheteſſes called *Sybillæ*, haue ſet down ſome as diſtinct particulars concerning our Saviour Chriſt, and the works of redemption wrought by him, as were foretold by Moſes and the Prophets: wee anſwer that as Plato did *Moizare*, that is, deliver many doctrines ſet downe by Moſes for that hee had taken them out of him: So theſe Sybillę did *Prophetizare*, becauſe they had receaued theſe propheſies either out of their books, or by tradition from the old Patriarks. For as Sampſon ſaid vnto his gueſts that were at his wedding, when they gaue him the right ſenſe of his riddle

riddle which he had proposed vnto them: *If yee had not plowed with my heifer, yee could not haue found out my riddle.* Iud. 14.18. So may wee as truely say, that if the heathenish Prophets and Propheteſſes had not conſulted with our Prophets, they could not haue delivered theſe Oracles. The which is evident by this, that when they were conſulted by their greateſt friends concerning events that were preſently to come to paſſe, they deliuered their Oracles in doubtfull ſentences, which might be expounded divers waies, for that they were not able to deliver any certaintie thereof. As; *Aio te Æacides Romanos vincere poſſe.* And *Cræſus halim penetrans magnam pervertet opum vim.* Whereas our Prophets not only delivered the certaintie of the events of divers battles when they were ready to bee vndertaken. as Iud. 4.9. and 7.9, 1. Sam. 30.8. 1. Reg. 20 13. But alſo many other events many hundred yeares before they fell out. As namely the deliverance of the Iewes out of the captivitie of Babylon, and the particular king by whom it ſhould bee accompliſhed, even Cyrus king of the Medes & Perſians. Iſa. 44. & 45. The which propheſie, as Ioſephus reporteth, *Antiq. Iudaic. l.* 11. *c.* 1. Cyrus reading and perceauing himſelfe to be named therein ſome 200 yeares before he was borne, and appointed to ſuch a worke, gaue liberty to the Iewes to returne to their owne country, and to build their temple, and he gaue them backe the veſſels thereof, which had beene carried away by the king of Babylon. For he vnderſtood that the God of the Iewes was the true God, becauſe he had foretold ſuch an event a long time before it was to come to paſſe. As it may appeare by his owne words, Ez. 1.2. *Thus ſaith Cyrus King of Perſia, the Lord God of heauen hath given me all the kingdomes of the earth, and hath commanded mee to build him an houſe in Ieruſalem which is in Iudah. Who is among you of all his people with whom his God is? Let him*

goe vp to Ieruſalem which is in Iudah, and build the houſe of the Lord God of Iſraell: he is the God which is in Ieruſalem. Here then wee may perceaue by evident reaſon ſet downe in the Scriptures, that the heathen haue and therefore ſtill may be convinced to acknowledge him to be the true God, who hath revealed himſelfe in thoſe bookes of the Prophets and Apoſtles, and that thoſe bookes are the authenticall word of the true, all ſeeing and well working God. And verily even the moſt profoundeſt myſteries of thoſe bookes may bee iuſtified by evident reaſon to the heathen themſelues to be the doctrines of truth proceeding from the true God: as it may appeare by the bookes of theſe notable lights in the Church of Chriſt. *D. de Pleſſis de veritate Chriſtianæ religionis. Zeged. in locis com. Keckerm. in Syntagm. Theolog.* Neither muſt the doctrines of our Chriſtian religion bee by reaſon evicted againſt the Gentiles, but alſo againſt all Schiſmatiks, & Heretiks. For albeit all theſe, or at the leaſt the moſt of them acknowledge the holy Scriptures to proceed from God, yet ſeeing this word of God conſiſteth not in the letters but in the ſence, not in the reading, but in the vnderſtanding, not in the leaues of the ſpeech wherein it is delivered, but in the root of the reaſon whereon it is grounded: and ſeeing all Schiſmatikes and Heretikes, be the words that are produced againſt them never ſo plaine and pregnant, yet peruert and corrupt the right ſenſe and meaning of them, how can the right ſenſe be iuſtified againſt all ſuch perſons, but by cleere and evident reaſons? For if one teſtimonie bee produced to cleere another, they will pervert the ſenſe of the one as well as of the other. And if the teſtimonies of the ancient Fathers, yea of generall Councels bee alleaged againſt them, either they will pervert the meaning of them aſwell as they did the meaning of the Scriptures, or elſe they will flatly refuſe to ſubſcribe to their autoritie.

rity. The truth hereof was fully knowne vnto S. Auſtin, who for his learned confuting of many heretikes, was called the *Hammer* wherewith heretikes were knocked in the head. For hee writing againſt Maximinus the Arrian. l. 3. c. 14. ſaith; I will not alleage the Councell of Nice to preiudice thee, neither ſhalt thou produce the Councell of Ariminum to preiudice me: I will not be bound to yeeld to the autority of the one, nor thou to the authority of the other: but by the autoritie of the Scriptures, as by moſt indifferent witneſſes, not proper to either of vs, but common to both. Let matter with matter, cauſe with cauſe, reaſon with reaſon, bee compared together, & let that prevaile which is the ſtronger, and weigh moſt wherein there is the moſt weight. And verily there is no other meanes to cleere the meaning of all teſtimonies, humane, and divine, then by the light of cleere arguments, and reaſons. Wherefore ſeeing that the power of the word of God conſiſteth in the right ſenſe and meaning thereof, which cannot be cleered without the light of reaſon, & without the ſure apprehenſion thereof, the people of God themſelues cannot be edified; therefore cleere arguments and reaſons muſt bee produced for the cleering of all doctrines of faith, and an holy life by all ſuch teachers as ſeeke after the edification of the people of God. The truth whereof is plainely confirmed by the vſuall practiſe of all preachers of the word of God. Among whō it is moſt ordinary, after the doctrines deduced out of their texts, to cleere the ſame with varietie of reaſons, and then to drawe out the vſes thereof, which are nothing elſe but particular doctrines by evidence of reaſon collected and gathered out of the generall. And verily the true Chriſtian faith is not an ignorant credulitie, but an vnderſtanding aſſent grounded vpon a ſure knowledge: even ſuch a faith as was in the Apoſtles themſelues, & the which they were to preach through

Malleus hereticorum.

out the whole world. Luk.1.77. For of this their faith, our Sauiour himſelfe teſtifieth in this very chapter, ſaying: *I haue giuen them the words which thou gaueſt mee, and they haue receaued them, & haue knowne ſurely that I came out from thee, and haue beleeued that thou haſt ſent me.* v.8. The truth whereof is plainly confirmed by the words of S. Peter. Ioh.6.69. *Thou haſt the wordes of eternall life: & we beleeue & knowe that thou art the very Chriſt the ſonne of the liuing God.* Neither is this vnderſtanding faith proper and peculiar to the teachers of the truth, but to all the godly profeſſors of the ſame. For *none come to ſalvation but by the knowledge of the truth.* 2.Th.2.10.11. In which place knowledge and faith are ioined together as inſeparable companions: as Ignorance is ſet downe as a ſeparatiſt from faith & ſalvation in the former chapter of the ſame Epiſtle. Now to knowe a thing is to knowe the reaſons there-

ἀληθῶς.

Scire eſt per cau ſas ſcire.

of. Wherefore the true Chriſtian faith grounded vpon knowledge, doth no otherwiſe worke in the faithfull a right aſſent to the ſeverall doctrines of faith then by the right apprehenſion of the ſeverall reaſons and grounds thereof. This truth is manifeſtly proued throughout the whole body of the ſacred Scripture, which teacheth that the true Chriſtian faith is a wiſe, and holy, not fooliſh and wicked, a ſeeing and not a blind; a cleere and not a darke; a manly and not a childiſh; a reaſonable and not a brutiſh perſwaſion. Faith is a wiſe aſſent grounded vpon the wiſe doctrines of the word of God, *which are able to make vs wiſe to ſalvation by faith in Chriſt.* 2.Tim.3.15. And what is wiſdome but a right apprehenſió of truth & the reaſons thereof by the teſtimonies of divine & humane autors? *I haue* (ſaith Solomó the wiſe) *compaſſed about both I & mine heart to knowe and inquire and to ſearch wiſdome, & reaſon* Eccl.7.27. by the which manner of annexing the one to the other, hee giueth vs to vnderſtand that the

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one ariſeth out of the other. So Ariſtotle, the wiſeſt of all Philoſophers. *Prudence is an habit ioyned with right reaſon*, So Tully one of the wiſeſt of all Orators: *Hee that doth beſt apprehend truth in every thing, & the reaſons and grounds thereof is worthely to bee eſteemed the moſt prudent and wiſe of all other.* Wherefore our Chriſtian faith being a wiſe apprehenſion, and aſſent vnto truth, muſt needs apprehend the reaſons whereon it is grounded. *The wiſdome of the prudent* (ſaith Solomon) *is to vnderſtand his way: but the fooliſhneſſe of fooles is deceit.* Prov. 14. 8. That is; wiſdome lightning the vnderſtanding by meanes of true reaſon, doth ſanctifie it with truth: as folly darkning it with ignorance, leadeth it into errour both in matters of faith, and of life, and converſation. For *the fooliſhneſſe of a man perverteth his waie*, Prov. 19. 3. *for folly is the mother of wickedneſſe*, Eccl. 7. 27. Wherefore, *ſuch as bee fooliſh ſhall not ſtand in Gods ſight: for he hateth all ſuch as worke wickedneſſe.* Pſ. 5. 5. *But the wiſe ſhall ſhine as the brightneſſe of the firmament.* Dan. 12. 3. The fooliſh Virgins could not enter into the marriage becauſe their lamps were gone out. Mat. 25. 10. That is, they made profeſſion of the word of God, which is a lanthorne to our feet, and a light to our paths without the vnderſtanding thereof. For what is the word not vnderſtood, but a lampe without oile, or a candle without light? But the wiſe that had oile in their lamps, that is rightly vnderſtood, the doctrines of Gods word were admitted into the marriage. For they that truely knowe God, ſhall bee knowne of him: and they that now ſee him with the eye that iuſtifieth, ſhall hereafter ſee him with the eye that glorifieth. But they that knowe not God, ſhall not be knowne of God, 2. Theſſ. 1. 8. Hoſ. 4. 6. Prov. 1 22. And all ſuch as ſee him not with the eye of faith, ſhall never ſee him with the eye of glory. Prov. 29. Fooles & mad men may be Saints with fooliſh and mad Maho-

Viſio iuſtificans
Viſio glorificans

met: but *the children of wisdome* Mat. 11.19. are the children of the most wise God: & such as haue their minds and affections sanctified by wisdome, are his Saints, *in whom are hid all the treasures of wisdome and knowledge.* Coll. 2.3. Now if faith be a wise assent, then it is not blind and darke, but eyefull and cleere. *I saw* (saith Solomon the wise) *that there is more profit in wisdome thē in folly, as the light is more excellent then darkenesse.* Eccl. 2.13. for *a wise mans eyes are in his head, but a foole walketh in darkenesse.* Wisdome and faith are the sight of the eye of the mind: and truth rightly apprehended and assented vnto, is the light that leadeth in the right way vnto God. Ps 43.3. But a foole & vnbeleeuer *is a blind and a darke man.* 2. Pet. 1.9. For infidelitie and folly is the blindnesse of the mind: and where these lead the will and affections, there is a wandring from God (seeing *he that walketh in darkenesse, woteth not whether hee goeth.* Ioh. 12.35.) and there is a falling into the pit of all errors and sinnes: seeing where the blind lead the blind both fall into the ditch. Wherefore, blessed are their eies who seeing see, and doe perceaue, & hearing heare, and doe vnderstand, and so are converted, & so are saued. Mat. 13.16. And blessed are all (not some but all) beleeuers, because they all *behold as in a myrror the glory of God with open face, & are changed into the same image, from glory to glory, as by the Spirit of God.* 2. Cor. 3 18. Neither doth our wise Christian faith bring onely sight and light to all that beleeue, but also a behauiour fit for men, indued with sound and right reason, and deliuereth them from childishnesse, & brutishnesse also. It is the propertie of a child to doe childishly. *When I was a child* (saith the Apostle) *I spake as a child, I vnderstood as a child: but when I was a man, I put away childishnesse.* 1. Cor. 13.11. So it is a propertie of a brute beast to goe not whether they should goe, but whether others goe. But the faithfull should not be *children*

Morio μωρὸς quasi μὴ ἐγειρ.

Non quo eundū sed quo itur.

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in vnderſtanding, but of a ripe age. 1.Cor.14.20. Neither ſhould they *bee like the horſe and mule, in whom there is no vnderſtanding*, Pſ.32.9. For children are childiſh, and are led with ſuch motiues as moſt prevaile with the affections: and brute beaſts are brutiſh, and follow ſenſe: but the wiſe Chriſtian beleeuer will take eſpecially notice of ſuch inducements as ſoundly informe the vnderſtanding, and are powerfull to rule & direct the affections and ſenſes in a right courſe. Now by all theſe properties and effects of a true Chriſtian faith, it is evident, that whoſoever deſireth to attaine therevnto, muſt labour to vnderſtand the ſeverall reaſons, whereon the ſeverall doctrines of faith are grounded, that ſo he may bee enabled thereby to ſtand vpon the iuſt defence of his owne faith. Thus much is Bellarmine himſelfe forced to confeſſe, in that hee maketh ſanctity of doctrine, which is the wiſdome and reaſonableneſſe thereof, to be a note of the true Church, and of the right faith profeſſed therein: & vpō that ground taketh exception againſt our doctrine, and chargeth it to be vnreaſonable and abſurd, and ſo vnholy, & therefore not the doctrine of the true Church, and of the right faith profeſſed therein. For the proofe whereof he giueth inſtance in fiue points. And firſt he beginneth with iuſtification by faith: and againſt the truth thereof, maketh this weake and childiſh Sophiſme. If faith (ſaith he) iuſtifieth and aſſureth the faithful of his iuſtification, then either it findeth him iuſt before he beleeueth, or maketh him iuſt after he beleeueth. But this diviſion is inſufficient, and ſhould be made in this maner. If faith iuſtifieth either it is before, or when, or after it is giuen. But faith iuſtifieth both when, and after it is given, and doth never find any man iuſt before he hath obtained a right faith. And ſo the Apoſtle teacheth. Rom.8.30. *Whom he predeſtinated* (ſaith the Apoſtle) *them he called* (viz. effectually by giuing to them a true faith)

faith) and *whom he called them he iuſtified.* (viz. at that preſent inſtant of time) For faith doth preſently ingraff the beleeuer into Chriſt, & ſo giueth him preſent intereſt in his ſufferings and righteouſneſſe, and thereby doth preſently iuſtifie him. Wherefore in this firſt inſtance, reaſon faileth in this ſophiſticall confuter, and not in the doctrine which he would confute. His ſecõd inſtance is this: If faith giueth aſſurance of the pardon of ſinne, then it ſuffereth him not to ſay that petition of the Lords Prayer, *forgiue vs our ſinnes*: ſeeing it is an abſurd thing to pray for that whereof he hath good aſſurance, that he hath it already. But God giueth forgiueneſſe of ſinnes, but to ſuch as in their dayly prayers make confeſſion of them vnto him, and faithfully pray for the forgiueneſſe of them. *I ſaid* (ſaith David Pſ. 32. 6.) *I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the iniquitie of my ſin. Therefore ſhall every one that is godly make his prayer vnto thee in the time when thou maiſt be found.* That is; ſeeing God is found of all them that ſeeke him in truth, & granteth mercy and pardon of ſinne to all that humbly and faithfully ſeeke for pardon in Chriſt: Therefore every one that is godly, will in his daily prayers ſue & ſeeke for the forgiueneſſe of his ſinnes in Chriſt, that ſo he may obtaine the aſſurance thereof. What? Had not that man aſſurance of the pardon of his ſinnes, to whõ Chriſt ſaid, *man thy ſinnes are forgiuen thee* Luk. 5. 20. And did this man abſurdly, if he ſaid the Lords praier? Had not the Apoſtles themſelues aſſurance of the pardon of their owne ſinnes, which were to preach and to proclaime the pardon of all ſinnes to all beleeuers? And did they ceaſe to pray, yea to pray after that manner as Chriſt commanded them to pray, *forgiue vs our ſinnes?* Matt. 9. 9. What doth the holy father the Pope, who in his plenary pardons, and indulgences, or all his Friers and Prieſts, who in the ſacrament of penance, giue aſſurance

rance of the pardon of all ſinnes to ſuch as confeſſe thē, & are contrite and ſorrowfull for them, doe they I ſay forbid the ſaying of the Lords prayer, and the asking therein of the pardon of their ſinnes? Surely the holy Father himſelfe, and all the principall perſons of his Church, are abſurd men, or elſe it is no abſurditie to aſſure the faithfull of the full forgiuenes of all their ſins, and yet to will them to pray daily for the ſame. The Cardinals third inſtance is: the Anabaptiſts hold faith to be an aſſurance of Gods loue, who yet can haue no aſſurance thereof: therefore faith is not the aſſurance of Gods loue. As if heretikes and reprobates might not hold ſome right opinions in matters of faith. But the Anabaptiſts ſay that they themſelues haue an aſſurance of Gods loue, and are accepted of him. And what of that? Did not the Laodiceans ſay that they were *rich and increaſed with goods, and wanted nothing*? Ap. 3. 17. And yet it was nothing ſo. So ſome mad men will ſay that they are Lords of ſuch and ſuch Mannours, yea Soueraignes of ſuch and ſuch kingdomes: and yet they may be ſtarke beggars. Now the Anabaptiſts, as all other heretikes are after a ſort mad men, and haue loſt a ſound mind: and therefore they may thinke that they haue faith and the aſſurance of Gods loue, when they haue it not indeed. The euidences wherein diuers men doe ſeeke for the aſſurance of Gods loue are diuerſe. The Phariſes had ſuch an high conceit of their owne workes, that they did thinke themſelues iuſt thereby, and accepted with God, as being ſuch in their owne proud opinions as did demerit no leſſe at Gods hand. So many that haue intended the vtter ouerthrowe of Prince and people, hauing receaued abſolution from their Prieſts, and a pardon from the Pope, haue iudged themſelues to haue had all their ſinnes pardoned, and themſelues greatly beloued of God. So the Anabaptiſts deeming and dreaming their owne fancies to bee

the immediate revelations of the ſpirit of God may happely preſume hereof, that they are right deare vnto God, and ſuch as may bee fully perſwaded of his loue. But the faithfull to whom God by his word and ſacraments, doth ſo reveale his covenant of mercy in Chriſt Ieſus, that thereby they are effectually called and brought vnto God, to truſt in this his vnſpeakable goodneſſe, and to place their chiefe happineſſe therein and to loue God for the ſame aboue all things whatſoever; hereby are rightly aſſured that they are in Gods loue, and are effectually called to the eſtate of grace, & to obtaine ſalvation in Chriſt Ieſus. Wherefore albeit the aſſurance of the Anabaptiſts, and of all other of the like ranke may be falſe and vaine, for that it is built vpon a ſandy falſe ground: yet the aſſurance of the faithfull is moſt firme and certaine, for that it is founded vpon a rocke. Fourthly, Bellarmine chargeth Luther with an abſurd poſition for that he avoucheth, that children being baptiſed may haue faith. Why, doth not our Saviour himſelfe teſtifie, that ſome at the firſt houre of the day of their life are called to worke in the Lords vineyard? Mat. 20. 1. and therefore indued with a ſanctified faith, which worketh by loue. And doth not the Scripture alſo in plaine words, and not in parables, teach that ſome are ſanctified fró their mothers womb; and therefore not only indued with an holy faith, but alſo with all other graces of ſanctification? Ier. 1. 5. Why doth not Bellarmine himſelfe thinke that infants deſcending from faithfull parents being baptiſed, and dying before they come to yeares of diſcreation, are Gods children and heires of his kingdome? Now how are they Gods children, vnleſſe they are reformed to his image in righteouſneſſe and true holineſſe, & therefore indued with a true faith which is a principall part of true holineſſe, and the very root whereout all other graces ſprout and growe? Wherefore it is no abſurdity

to thinke that children may be indued with a ſanctifying faith, albeit they cannot produce the actions thereof, no more then it is an abſurditie to ſay that they are indued with a reaſonable ſoule, albeit the effects there of appeare not in them. But Bellarmine himſelfe happily doubting of the abſurditie of theſe former doctrines, in the laſt inſtance wil be ſure to produce an abſurd poſition indeed: which is, that God is the author of ſinne: which yet as he affirmeth is taught by Calvin. But this is an impudent and a ſhameleſſe ſlander refuſed and refuted alſo by that worthie ſeruant of God himſelfe. Wherefore Bellarmine hereby manifeſtly declareth that the doctrine of the Romiſh church whereof he is ſo ſtiffe a maintainer, is abſurd, falſe, & vntrue: & therefore not taken out of the word of truth, ſeeing it is not, neither indeed cannot bee defended but by falſe ſlanders and lies. For the law of God ſhall bee fulfilled without lies: ſeeing wiſdome is ſufficient to a faithfull mouth, Eccl. 34.8. And verily that all the particular doctrines of the Church of Rome are vnreaſonable and abſurd, and therefore vntrue by Bellarmines owne rule, vntrue it may be iuſtified in them all: but at this time I will giue inſtance only in ſome of their particular doctrines which concerne the word of God, the Sacraments, Prayer, & Faith. And firſt concerning the word of God, the Church of Rome abſurdly teacheth that it is delivered vnto vs partly in the Scriptures, and partly by tradition. For if it bee an abſurd thing for a wiſe and provident Father to deliuer his laſt will and teſtament partly in writing and partly without: it is much more abſurd to aſcribe any ſuch action vnto the moſt wiſe and provident God. Secondly, if it be an abſurd thing for a father to interdict any of his childrē to get a coppie of his laſt will and teſtament, wherein ſome great legacy is giuen vnto him, and ſome ſpeciall duties are required at his hands: then it is more abſurd

to avouch that God doth interdict all his children of the Laitie, the hauing of the bookes of the old & new Teſtament in the which ſo great legacies are bequeathed vnto them, and ſo many ſpeciall duties are required at their hands. Thirdly, if it be an abſurd thing that a wiſe and louing father ſhould make his laſt will and teſtament in a language vnknown to his children, ſeeing he maketh it to this end, even to make knowne to all and every of them what portion and legacie hee beſtoweth vpon them, and what dutie hee requireth at their hands; then much more abſurd is it to avouch that our heavenly father, making his wil and teſtament to the ſame end, would haue the vnderſtāding thereof kept cloſe from any of his children vnder the locke & key of a ſtrange language. Fourthly, ſeeing every wiſe father hath a ſpeciall care to ſet downe his mind in his will and teſtament in plaine and cleere words, that ſo he may take away all iuſt occaſion of diſcord and diſſention among his children: it is abſurd to imagine that the God of peace and loue would ſet downe his mind in the bookes of the old and new Teſtament in darke and obſcure tearmes, and in phraſes of ſuch a doubtfull and ambiguous ſignification that like a noſe of wax they may be bowed aswel this way as that way, and ſo miniſter occaſion of diſcord and ſtrife which he therein ſo ſtraightly and ſeverely interdicteth? And verily as it is an abſurd thing to avouch that the light of the ſunne is darke, becauſe ſore eies cannot well behold it, & blind cannot apprehend it at al: ſo is it more abſurd to avouch that the holy Scripture being a light that proceedeth from Chriſt the ſonne of righteouſnes Ap. 12. 1. is darke and obſcure, becauſe the ſore eyes of ſome mens ſicke minds are offended with it, and the blind mindes of other that are ſtarke dead in their ſins cannot apprehend it at all. Fiftly, ſeeing it is an abſurd thing to thinke that any perſon in a manuary craft can become

become a good Artisan, vnlesse he vnderstand the particular rules thereof, and the reasons of such workes that are to be wrought thereby: it is no lesse absurd to determine with the Church of Rome, that a blind and a colliar-like faith can make a true faithfull man, and a good intent can make a good worke, when the party vnderstandeth not the particular doctrines of faith, nor the severall reasons whereby a good worke may bee done rightly & acceptably vnto God. For is it not absurd (as Chrysostome saith) that a Physitian, a Tanner, a Cloth-worker, and all other craftsmen shall bee able to stand in defence of their arts: and a Christian shall not be able to giue a reason of his faith? Whereas these arts neglected bring losse only to our temporalties: & the contempt of the other bringeth damage to our soules. Yet (saith he) such is our madnesse that wee imploy all our thoughts vpon the former, and little regard the necessary & most strong fortifications of our salvation: albeit wee bee commanded to bee ready to giue an answer to every one that should aske vs a reason of our faith, & also to haue the word of God dwelling in vs most plentifully. Chrys. hom. 16. in Ioh. Sixtly, if we thinke it absurd to trust another mans telling in the receipt of mony, or another mans eie in the feeding of our horse, or another mans tast in the food of our owne bodies: It is more absurd to receaue from our teachers the heauenly coine of faith, hope, & loue, vpon their bare word, or to trust his eies and tast in the food of our soules by receauing and approuing all doctrines deliuered by them vnto vs without all examination and triall. So S. Chrysostome. It is an absurd thing in the receipt of mony, not to trust another, but to tell it our selues: and in matters of farre greater moment to content our selues with another mans bare word: especially whereas we haue a most exact ballance, squire, and rule, even the determination of the diuine lawes.

Chryſ.hom.13.in 2.ep.adCor. Laſtly, is it not moſt abſurd that a tranſlation made by ſome which were not inſpired & guided therein by the ſpirit of God, ſhould be commanded to be receaued by all, as only authenticall, & to be preferred before the text it ſelfe ſet down in the bookes of the Canonicall Scripture, penned in the Hebrew & Greek tongues by the Prophets & Apoſtles, which were immediatly inſpired and guided in that very action by the ſpeciall motion of the vnerring ſpirit of God? 2.Pet.1.20.21. Is it not, I ſay, abſurd that all truth moſt purely ſet downe by ſuch notaries as were immediately thereto deſigned by God, ſhould not be ſo well preſerued in their regiſter bookes from all errors and corruptions by divine providence, as in the writings of any other which were not immediatly by God deſigned therevnto? For is water more cleere in the ſtreame where it may gather mud, then in the moſt pure fountaine it ſelfe? *Hence ſpring errors* (ſaith S.Cyprian) *while men repaire not to the originall veritie nor the head is ſought after, nor the doctrine of our heavenly maſter is obſerved.* Cyp.de ſimpl.prælat. Secondly to come to the doctrines of the Church of Rome, concerning the Sacraments: Is it not abſurd that the bare pronouncing of a few words ſhould conſecrate a Sacrament, and that a Sacrament ſhould giue grace by the worke wrought; albeit the words themſelues bee not vnderſtood, nor the vſes and ends, for the which Sacraments were ordained? *Tell mee* (ſaith S.Chryſoſtome) *O thou fooliſh, or abſurd Prieſt, doth the vertue of the word of God conſiſt in the forme of the letters, or in the vnderſtanding of the ſenſe?* Chryſ.hom.43. in Mat. Verily the Apoſtle teacheth, that *the word of God profiteth not vnleſſe it be mingled with faith in them that heare it.* Heb.4.2. that is, vnleſſe it be ſo deliuered that the hearers minds may be inſtructed and edified thereby, and ſo faith may be either begotten, or at leaſt ſtrengthned

Dulcius ex ipſo fonte bibuntur aquæ.

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in them. And ſo doth S. Auſtine teach, both concerning the word and the Sacraments alſo. From whence commeth this power (ſaith hee) that water doth touch the body & cleanſe the ſoule, but by meanes of the word, and that not becauſe it is vttered, but becauſe it is beleeued. For in the word the vaniſhing ſound is one thing, and the remaining power another. This is the word of faith which we preach. Aug. in Ioh. hom. 80. And againe, *The faith of the Sacraments doe iuſtifie, not the Sacraments themſelues.* And therefore (ſaith hee) *in the Sacraments wee muſt not regard what they are, but what they ſignifie.* Aug. cont. Max. l. 3. cap. 22. For as in the Iewiſh ſacrifices, ſo in theſe our Chriſtians Sacraments, *God doth not require the worke wrought, but the reaſons and ends for the which it is wrought.* Tertull. l. 3. cont. Marc. Secondly, it is not abſurd that a Sacrament which of the very worke wrought (as they ſay) giveth grace, ſhould hinder grace giuen in another ſacramẽt, as they affirme of marriage, and of their holy orders? As if one grace could diſgrace another: or one inſtrument ordained to giue grace could reſiſt the efficacie, and power of another. Thirdly, was not their ancient order of baptiſing of Bels, an abſurd diſorder? As if Chriſt had ſhed his blood for the purging of the ſinnes of Bells, & had ordained baptiſme to giue to them his heavenly grace: But to leaue baptiſme, and to come to the Lords ſupper. what a Chaos of abſurdities doe they bring in about the ſame? Firſt, whereas the Scripture in plaine words avoucheth that our bleſſed Saviour at the firſt inſtitution thereof, tooke bread and wine in their eſſence and ſubſtance to make them the myſticall ſignes of his body and bloud, they ſay that he tranſubſtantiated them into the very ſubſtance of his body & blood, & left their accidences only to be the outward ſignes in the ſacrament. Whereas, *Sacraments if they had not a certaine reſemblance with the things whereof they*

Fides Sacramentorum iuſtificat non ſacramenta.

Subordinata non pugnant.

they are Sacraments, they could not be ſacraments at all, and beare the name of the things themſelues which they reſemble, Aug. ad Bonif. ep. 23. Now what reſemblance can there bee betweene the accidents of bread and wine, and the true and reall body and bloud of Chriſt? Can theſe accidents nouriſh our bodies, that they may reſemble the nouriſhment of our ſoules by the body and bloud of Chriſt? And is it not abſurd that theſe accidents being ſeparated from their ſubiects muſt not onely retaine their being, but alſo ſubſiſt by themſelues? Surely it were fit that theſe mens bodies were fed with accidents, which feed mens ſoules with ſuch abſurd fancies. Now concerning Chriſts body & blood which is the inward grace in this ſacrament, how many abſurdities alſo doe they avouch? Firſt they will haue the very ſame body and blood daily to bee made of the ſubſtance of bread and wine through the pronunciation of fiue words by the mouth of a Prieſt, which was but once made of the ſubſtance of the Virgin Mary by the operation of the holy Ghoſt. Secondly, they will haue it ſtil here in earth which is aſcended vp into heaven. Yea they will haue it here to bee daily eaten with our bodily mouthes, which is not onely an abſurd and an inhumane impietie in the iudgement of S. Auſtine de doct. chriſt. l. 3. c. 10. but hath been an occaſion to Infidels to condemne Chriſtians for the wickedſt monſters that were in all the whole world, for that they were not aſhamed to ſay that they daily deuoured their Lord and God. Thirdly, they teach that the body of Chriſt which is a true naturall body, is in their maſſe vncircumſcribed without any dimenſions, and the ſame in heauen circumſcribed and hauing dimenſions. Laſtly, they teach that Chriſts body here is not limited in ſpace or place, but that it is ſo in heauē: and therefore is in heauen a true body, but not here in earth. For (as Auſtine ſaith) *take away from a body ſpace*

Ex iiſdem nutrimur & ſumus. Ariſt. ex iiſdem naſcimur & paſcimur. Bern. Accidens non tranſit à ſubiecto in ſubiectum. Accidentis eſſe eſt ineſſe.

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or place, and it ſhall be nowhere, or in no place, and if it bee nowhere it is not at all. But all theſe abſurdities they thinke they may cure with this ſalue; for that all theſe things are and may bee ſtill done by the miraculous hand and power of God. But Auſtine refuſeth this plaiſter as not fit for this ſore. For (as hee teacheth) *Sacraments may haue honour as being religious: but they doe not worke aſtoniſhment as being miraculous.* For they are ſuch meanes as God hath appointed to confirme the faith of ſuch as already beleeue; and not to convert vnbeleeuers, for the which end miracles are ordained. 1. Cor. 14 22. And verily if theſe workes were miraculous, they ſhould be ſuch as might be firſt apprehended by ſenſe, that from thence they might enter into the conſcience. But theſe which they call miraculous works, are not apprehended by ſenſe, as ſenſe it ſelfe doth teſtifie ſufficiently. Thirdly, concerning prayer: Firſt, is it not abſurd that publike prayers vnto which a publike aſſent ſhould be giuen by the people, ſhould be made in a tongue not vnderſtood of the people. For (For (as the Apoſtle ſaith) *VVhen thou bleſſeſt with the ſpirit,* (viz. in a tongue vnknowne) *how ſhall he that occupieth the roome of the vnlearned ſay amen at thy giuing of thankes, ſeeing hee knoweth not what thou ſaiſt?* 1. Cor. 14. 16. Secondly, is it not abſurd that private prayers ſhould bee commanded to bee made in a tongue vnknowne to him that maketh them, and therefore cannot vnderſtand for what he himſelfe prayeth? For ſhould any one preſent a ſupplication to a Prince, and not vnderſtand what is contained in his ſupplication? much leſſe ſhould he doe it to the king of kings, vnleſſe he looke to be reiected as a fooliſh and an abſurd companion, yea as a frantike & mad man. Thirdly, is it not abſurd to pray to Saints for ſuch bleſſings as cannot be giuen but by God alone? ſeeing it is all one, as if one ſhould ſeeke for that of a ſubiect, which is only in the

hands of a king to giue. Fourthly, were it not abſurd, when thou haſt the kings eldeſt and deareſt ſonne to be thy mediator to his father, to requeſt ſome meane perſons of the court to be thy mediators alſo, as if the mediation of ſuch a perſon were not ſufficient? So is it farre more abſurd to ioine the Saints to the Sonne of God in the worke of mediation, whereas his interceſſion with the father is 10000000000 times more reſpected of God, then is the interceſſion of all Angells and Saints. Laſtly, is it not abſurd to make the Saints mediators to Chriſt, when he himſelfe calleth thee, & promiſeth to heare and helpe thee alſo, whenſoever thou by thy ſelfe ſhalt come vnto him in faithfull and humble prayer? Mat. 11. 28. For hee loueth his faithfull ſervants better then any creature can loue him: and therefore they ought to come rather to him then to any other. I come with more comfort (ſaid an ancient autor) to my Ieſus then to any of the Saints. For this cannot be the ſaying of S. Auſtine, becauſe he renounceth all other mediators but Chriſt: and ſaith moreover that, *if S. Iohn himſelfe ſhould take vpon him to bee our Mediator, he ſhould ſhew himſelfe thereby to be a very Antechriſt.* Aug. cont. ep. Parm. l. 2. c. 8. Laſt of all, concerning faith they teach moſt abſurdly of all other. For whereas our commō Creed containing the ſumm of our Chriſtian faith, teacheth vs to beleeue in God, that is, to be fully perſwaded that God is our God and louing father in Chriſt, and hath taken vs for his adopted children even all and every one of vs, vnto whome he hath giuen a true faith: how can this faith taught in our common Creed ſtand with that of the church of Rome, which commandeth vs ſtill to ſtand in doubt of Gods loue? Why? is not Gods loue towards his faithfull and obedient children, greater then is the loue of any earthly father to his? And would not an earthly Father who hath declared his great loue toward his

Dulcius ad meum Ieſum accedo quam ad quēvis ſanctorum.

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louing child in giuing him the beſt education that hee can, and the greateſt portion & the largeſt inheritance take it very vnkindly at his childs hand, if for all this he ſhould make but the leaſt doubt of his ſo entire and tender affection and loue? Now our heauenly father giueth to all that are adopted ſonnes by faith in Chriſt a farre better education, greater portion and larger inheritance then all earthly parents can giue, and that to this end to teſtifie vnto them the vnſearchable riches of his goodneſſe towards them, and to giue them full aſſurance of his vnſpeakable loue. And yet ſhall they be commanded ſtill to make doubt thereof? yea whereas all profeſſions in the whole world bee they heatheniſh, Iewiſh, Hæreticall or ſchiſmaticall doe make ſolemne proteſtation that they will giue aſſurance, albeit vpon moſt falſe and deceauable grounds, to their Diſciples and followers, that if they will rightly embrace their rules and put in practiſe their commandements, they ſhall thereby be brought neare vnto God, & haue aſſurance of his favour and loue? And ſhall our chriſtian profeſſion, which only delivereth the true grounds of our reconciliation and peace with God, and of his good will and loue towards the faithfull, even by the teſtimonies of a multitude of heavenly Angels, Luk. 2. 14. yet be counter commanded herein, & that by that Church which vaunteth her ſelfe to bee the only pillar and rocke of faith? Vndoubtedly as that perſon is no chaſt wife, nor true mother, that willeth the children ſtill to ſtand in doubt of the kindneſſe of their carefull and louing father: ſo the church of Rome hereby ſhew eth her ſelfe neither to bee the chaſt ſpouſe of Chriſt, nor the naturall mother of the faithfull, but the whore of Babylon, & the mother of all abominations, in that ſhee commandeth the faithfull which are the children of God ſtill to ſtand in doubt of the loue of God their heauenly father. Wherefore to conclude, as on the one

ſide we are to pray vnto God our heavenly father that he would ſtill deliuer vs from the wicked doctrines of evill and vnreaſonable Papiſts, becauſe they be not the doctrines of faith and truth: ſo we are on the other ſide ſtill to pray vnto him, that he would cauſe the doctrine of the Goſpell to be publiſhed more and more, that he would giue it a full current, and cauſe it to be glorified throughout the whole earth. And let vs alſo pray that the Lord our God by the miniſterie of one Haggei or other would lay open the ends and vſes of ſuch gentle corrections, which of late yeares our land hath bin viſited withal againe and againe, & ſtirre vp the ſpirits of our Zorobabels and Ioſhuahs to haue a care, firſt to build the temple of the Lord before the care of building of their own houſes. And that our wiſe Solomon would not only haue a care, firſt to build the temple of God before the building of his owne pallace, but alſo haue a greater care for the one then for the other: that ſo of him it might be truely ſaid: Behold a greater then Solomon is here. Yea that God would more and more ſettle in the heart of our David King *Iames* this ſerious meditation, which ſo throughly poſſeſſed the ſoule of king David: Behold, I dwel in an houſe of Cedar trees, and the arke of the Lord in divers places of my kingdome dwelleth vnder curtaines by the want of skilfull builders to build it a Temple: that ſo not only our Nathans may ſay vnto our King: Goe & doe all that is in thine heart: for God is with thee: but alſo his God may ſay vnto him: haſt thou ſuch a care to build an houſe vnto me? Behold, in lue thereof, thine houſe ſhall bee eſtabliſhed and thy kingdome before thee for ever, even thy throne ſhall be eſtabliſhed for ever, 2. Sam 7. 16. even ſo oh faithfull, Amen; ſay Amen, and confirme this thine owne decree, that it may be as the decrees of the Medes and Perſians that cannot bee altered. And ſay againe and againe of our King *Iames*, and his kingdomes

domes, as thou didſt once of David & his Sion. Ihaue choſen great Brittaine, and loued to dwel in it, ſaying: This is my reſt for ever, here will I dwell, for I haue a delight therein. I will bleſſe her victuals with increaſe, & ſatisfie her poore with bread. I will cloth her Prieſts with health, and her Saints ſhall reioice and ſing. Here will I make the horne of *Iames* to flouriſh: I haue ordained a lanthorne for mine annointed. And as for his enimies I will cloath them with ſhame: but vpon his head ſhall the crowne flouriſh. Pſ. 132. And let every faithfull Britaine crie out to his companion in faith & country ſaying. O pray for the peace of London, they ſhall proſper that loue thee. Peace be within thy wals, and plentie within thy pallaces. For my bretheren and companions ſake I will wiſh thee now proſperitie: yea becauſe of the houſe of the Lord our God I will ſeeke to doe thee good. Pſ. 122. Laſtly, to conclude, let every faithfull ſoule whereſoever after this or the like maner commend his owne ſoule and ſalvation into the hands of his redeemer. *Into thy hands Lord I commend my ſpirit which is thy due: for why thou haſt redeemed it O Lord my God moſt true. Send out thy light, that is, thy truth, and lead me with thy grace: which may conduct mee to thine hill and to thy dwelling place. One thing of thee I doe require that thou wilt not denv: for which I pray and will deſire till thou to me apply. That I within his holy place my life throughout may dwell: to ſee the beauty of thy face, and view thy Temple well. The greater ſort craue worldly goods, and riches doe imbrace: but Lord grant mee thy countenance thy favour and thy grace. For thou thereby ſhalt make mine heart more ioyfull and more glad, then they that of their corne and wine full great increaſe haue had. In peace therefore lye downe will I, taking my reſt & ſleepe: for thou only wilt me O Lord alone in ſafetie keepe.*

The grace of our Lord Ieſus Chriſt, and the loue of God, and the fellowſhip of the holy Ghoſt bee with vs all. Amen. Yea thou that art God to be bleſſed for ever ſo in grace vouchſafe to be with vs that thou bleſſe the continuall miniſterie of thine holy word and heavenly Angels to our continuall ſanctification and preſervation in this life, and to our full and finall glorification in the life to come. *Amen.*

FINIS.

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THE REASONABLENESSE OF WISEDOME, holy truth: and the absurdities of *foolish and wicked Errour.*

The reasonableness of wisdome and holyness.

3

ECCL. 7. 27.

I have compassed about, both I and mine heart, to knowe and to enquire, and to search wisdome and reason, and to knowe the wickednesse of folly, and the foolishnesse of madnesse.

MATTH. 11. 19.

But wisdome is iustified of all her children.



AT OXFORD

Printed by Iohn Lichfield, and William Wrench, Printers to the famous Vniversitie. 1617.

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TO THE RIGHT REVE-rend Father in God, ARTHVR, Lord Biſhop of BATH and WELLES, Vicechancellour of the Vniverſitie of *Oxford*, and Warden of *New Colledge*, IOHN TERRY wiſheth all increaſe of that Glory and Vertue, wherevnto you are *called by our moſt glorious & holy Lord.* 2. Pet. 1. 2.

MY duety bindeth me (right Reuerend and my very Good Lord) to offer vp to God for you the ſacrifices of thankeſgiuing and prayer. Some of the Heathen offred ſacrifice to the ſunne riſing for benefits to come: and other to the Sunne ſetting for ſuch as were already receaued. VVherefore it being a great ſhame for a Chriſtian to be out gone in any good dutie by an Heathen, I cannot but offer vp to our moſt bleſſed Sauiour Chriſt the true Sonne of righteouſneſſe, the ſacrifice of thankſgiuing: firſt, for cauſing ſuch a bright ſtarre as your Lordſhip is to appeare aboue our Horizon in the Weſt: and ſecondly for cauſing you to ſet with leauing much good to that Colledge, whereof my ſelfe was once a member. And how can I alſo but

offer vp prayer to God; first, that the fresh memorie of your renowned learning and religious life may instill such a sweet influence of celestiall grace into the hearts of all the members of that societie, that they may bee effectually stirred vp to walke in your waies, and to devote themselues by your example to the publike good: as secondly I am to beseech him that walketh in the midst of the seauen golden Candlesticks, and holdeth the starres in his right hand, that he would hold & vphold you long to his owne glory, and to the edification and comfort of his people, among whom hee hath now placed you to hold out the word of life. And thus commending you to God the Father of light, and to the word of his grace the most worthie instrument thereof, with all humble thanks vnto your Lordship for your louing acceptance of this small paper present, I rest

Your Lordships

in all Christian loue
and dutie,

JOHN TERRY.

IOHN. 17. 17.

Sanctifie them with thy truth: thy word is truth.

THis Chapter containeth a moſt divine and heavenly prayer of our moſt bleſſed Saviour Chriſt wherein hee requeſteth of his Father, that hee would by the gracious word of his Goſpell, make more and more manifeſt the glorious worke of mans redemption. For that hereby he and his father ſhould be moſt glorified, and all ſuch as his father had giuen him, ſhould be made partakers of life everlaſting. For *this is everlaſting life* (ſaith he) *to know thee the only true God, and whom thou haſt ſent* (videlicet, to accompliſh the worke of the redemption of all the elect) *Ieſus Chriſt.* For the cleere doctrine of the Goſpell, laying open the glorious worke of mans redemption, doth make manifeſt the light of Gods countenance ſhining in Chriſt, and doth giue vnto all that are truely lightned therewith, the holy eie of ſauing faith, whereby they aſſuredly apprehending, and moſt certainely beleeuing the vnſpeakable loue of God towards them that do cleaue vnto Chriſt, and are made one with him, and by him haue communion and fellowſhip with God; and ſo are made partakers of life everlaſting. And verily the true ſauing faith wrought by the Goſpell, is nothing elſe but ſuch a ſure and certaine knowledge of Gods vnſpeakable loue in Chriſt, as is accompanied with all

manner of holy and heavenly graces. And therefore as v.8. our Saviour testifieth that he had given his Fathers words to them, which he had giuen vnto him, and they had receaued them, and had surely knowne that hee came from the Father, & had beleeued that the Father had sent him: so in this verse hee prayeth to his Father that he would sanctifie them with the truth that was contained in the same word. In the which petition of our Saviour Christ, we are to obserue these two points first, the thing that our Saviour requesteth at his Fathers hands; that hee would bestow vpon all those that he had giuen him, which is, Sanctification: Secondly, the meanes whereby it is wrought, which is the truth of his owne word. *Sanctifie them with thy truth: thy word is truth.* Now the sanctification that our Saviour here prayeth for, is not maymed, wanting any essential part, but totall and whole; even such a sanctification, as doth sanctifie the minde with sauing knowledge, & faith, the will, and the affections, with all other graces, and gifts of the holy Ghost, and so doth sanctifie the whole man. Neither is this whole and total sanctification bestowed onely vpon some principall persons in the Church of Christ, but even vpon the meanest also. As the Apostle testifieth 2. Cor. 3. 18. *Wee all* (saith he) *behold as in a mirrour the glory of God with open face*, there is the subiection, action, obiect, & clerenesse of faith) *and are changed into the same image from glory to glory, as by the spirit of the Lord* (there is the inseparable effect of sauing and sanctifying faith, one and the same in substance, though not in circumstance in all the faithfull.) And verily, how can it otherwise bee, bnt that all such as *by faith are engraffed into Christ*, Rom. 11. 17. should immediatly be made good trees, & so consequently be enabled to *beare good fruit*. Mat. 7. 17. How can it otherwise be, but that all such as by the *liuely word of God*, Heb. 4. 12. *are quickned to a liuing*

faith

faith.Gal.2.20.*ſhould ſhew themſelues to be aliue to God* Rom.6.11.by the exerciſe of al holy and godly works. For nature is never idle,much leſſe grace. Gal.5.6. and therefore,*as the body without the* (operatiue) *ſpirit is dead:ſo faith without workes is dead alſo*,Iac.2 26. And therefore the ſame Apoſtle in the ſame chapter willeth all ſuch as lay claime to a true faith , to make proofe thereof by their good workes, after the example of Abraham the father of the faithfull. For after that he had ſhewed himſelfe readie at the commandment of God, to offer vp in ſacrifice his moſt deare ſonne Iſaac , then he made it manifeſt that he ſo firmely apprehended by an aſſured faith,the incomprehenſible loue of God in Chriſt,Eph.3.19.towards himſelfe, that he preferred it before his moſt intire loue towards his own moſt deare ſonne:and then was the Scripture fulfilled: *Abraham beleeued God, and it was imputed to him for righteouſnes.* Wherefore it was not without cauſe that S. Peter writing to ſuch as had obtained like pretious faith with himſelfe,willeth them to ioine to their *faith vertue , to vertue,knowledge;to knowledge,temperance;to tẽperãce, patience; to patience,godlines;to godlines,brotherly kindnes,& to brotherly kindneſſe,loue,* 2.Pet.1.5.For(ſaith he) if faith want knowledge,it is a blind credulity,and not a cleere eie wherewith we ſee God,& heauẽs happineſſe,albeit it be a farre off.v.9. And if it bee not accompanied with all theſe divine graces , it is an idle & fruitleſſe fancie, verſ. 8. and not a true working and fruitfull faith.Gal.5.6. But if it bee accompanied with theſe divine graces , then it proueth it ſufficiently, to be the faith of Gods elect.Tit.1.1. and aſſureth al ſuch as are indued therewith,that they are effectually called to the eſtate of grace , and are elected to everlaſting life.verſ.10.And verily,even by the light of nature it is recorded that the Graces goe hand in hand,and will in no wiſe part company: and by the light of Prophe-

Natura eſt nunquam otioſa.

fie it is further iuſtified, that they are as a moſt pretious and golden chaine, Ez. 16. 11, the linkes whereof cannot be ſevered. How then can a true faith being one of the principall vertues that are by Chriſt infuſed into the hearts of all true Chriſtians, Eph. 6. 16. Ioh. 6. 19. be ſevered from the ſocietie of the reſidue of the divine graces of the ſpirit of God? Doth not the Apoſtle plainly avouch, that *wee are all the ſonnes of God by faith in Chriſt*. Gal. 3. 26. Ioh. 1. 12. and therefore renued into his image in righteouſneſſe and true holineſſe? Are wee not *by faith vnited vnto Chriſt*, Eph. 3. 17. *and at one with God?* Rom. 5. 1. How then can it be a neare companion with blindneſſe and ignorance, or with vnrighteouſneſſe and ſinne? For *what communion can there be betweene light and darkneſſe? what concord betweene righteouſneſſe and vnrighteouſneſſe?* 2. Cor. 6. 14. But there is ſo great an agreement betweene faith and loue and the reſidue of the divine graces of the ſpirit of God that S. Auſtin doth place them in the definition of faith, as if they were the very eſſence thereof. For, *what is it* (ſaith he) *to beleeue in God, but to loue God, and to loue God?* that is, to loue God with a double loue. *Aug.* in Ioh. tr. 29. So. in Pſ. 77. To beleeue in God, is to cleaue to God, & to worke that which is good together with him that worketh good in vs. Wherefore let all ſuch as make profeſſion, that by faith they ioyfully imbrace the covenant of mercy in Chriſt, and yet are careleſſe in the performance of all holy duties, nay, which turne the grace of God into wantonneſſe, Iac. 4. and vpon a preſumptuous opinion of the infinitie of the mercy of God, and merits of Chriſt, doe looſe the raines to all manner of wicked and corrupt affections. Let them all knowe that *howſoeuer in word they make profeſſion of the faith of Chriſt, yet in their deeds they denie the ſame.* Tit. 1. 16. For how doth he ſay that he beleeueth in Chriſt, who doth not that which he commandeth him to doe?

Cyp.

Cyp, de simpl. prælat. How then can hee that doth contrary to that which God commandeth, say that he beleeueth in Christ, and is partaker of the covenant of grace? For vnto the vngodly, saith God, *What hast thou to doe to declare mine ordinances, and to take my covenant in thy mouth?* Ps. 50. 16. So Ier. 7. 9. Will yee steale, murder, commit adulterie, & sweare falsely, &c. and come and stand before me in this house whereon my name is called, as if yee were my seruants, whereas yee cloth your selues with the Divels livery, and doe such works as belong to his service? Will yee say that yee are deliuered from the slauerie of sinne, & yet pollute your selues with all maner of abominations? *How shall we* (saith the Apostle) *that are dead to sinne liue any longer therein?* Rom. 6. 2. Surely if Christs death doth deliuer vs from the guilt of our sinnes, it will first deliver vs from the dominion of our sinnes: and if Christs resurrection shall raise vs vp to be partakers of eternall life, it will first raise vs vp to *newnesse of life*. 1. Cor. 25. 34. Apoc. 20. 6. For vndoubtedly a wise and an holy faith, whereby *we liue to God*, Gal. 2. 20. must go before our glorification, & iustification also. For whom God electeth in Christ before all worlds, to those by an inward and effectuall calling, he giueth a wise and an holy faith, whereby they are made *the sonnes of God*, Gal. 3. 26. & are renued vnto his image in righteousnes, & true holines, that so resembling their heauenly father, hee may take them for his owne deare children. Now whom he thus calleth, them he iustefieth (for by faith we must be first engrafted into Christ, before wee can haue interest in his righteousnesse, whereby wee are iustified) and then, *them whom he iustifieth, he also glorifieth*. Rom. 8. 30. A sanctifying faith is then the first of all the proper and peculiar gifts that God bestoweth vpon all those to whom he vouchsafeth to giue an honourable place in his house and family. 1. Cor. 6. 11.

Tit.3.5.6.7 & a greater alſo then iuſtification it ſelfe. For it is a greater bleſſing to be delivered from the being and bondage of ſinne, then from the guilt and puniſhment thereof: for that the one is a farre greater evill then the other. The making of an impious a iuſt man (as Thomas Aquinas teacheth) is the greateſt of all the workes of God. So S. Auſtin writing vpon theſe words of our Sauiour Chriſt (*greater workes then theſe ſhall they doe*) ſaith that it is a greater worke of an impious man to make a iuſt man, then to create heauen & earth. Aug. in Ioh. tract. 72. For in the creating of all things of nothing, as there was nothing to further, ſo there was nothing to hinder the work: ſeeing nothing hath no activitie, but in the recreation or regeneration of man, there is not onely no furtherance in the natural man, but a great hinderance & reſiſtance. Wherefore it is not without cauſe that the faithfull, recording in what danger they were by reaſon of their ſinnes before their regeneration and ſanctification, doe greatly reioice and ſay: *The right hand of the Lord hath ſhewed forth his mightie power; the right hand of the Lord hath advanced me.* Aug. confeſ. l. 4. c. 3. Wherefore ſeeing an holy faith, which is accompanied with all the reſidue of the graces of ſanctification is the greateſt of all the peculiar gifts of God, even ſuch an one, as whereby we haue not only *an entrance into the eſtate of grace*, Rom. 5.2. but are preſerved thereby to eternall ſalvation. 1. Pet. 1.5. wee ought to imploy our firſt and our chiefeſt care for the obtaining and preſeruing of the ſame. And that ſo much the more, for that not only God is principally ſerued, and glorified, and our ſelues beautefied thereby. Ioh. 6.29. but alſo that ſo we may ſtop the mouthes of our adverſaries. For among al the moſt ſlanderous imputations that they lay to our charge, this is not the leaſt, that they avouch that wee teach a bare and naked faith, without the fruit of all good workes,

Non entis nullæ ſunt qualitates.

workes, in that wee affirme that faith is alone in the worke of our iuſtification. The which is as true, as if they ſhould ſay, that wee hold that the eye is alone in the body without the reſidue of the other ſenſes, ſeeing that wee avouch that the eie is alone in the apprehenſion of all ſuch things as are ſubiect vnto ſight. And yet for this cauſe we muſt be called *Solifidians* as if wee reiected all other fruits of the ſpirit with the practiſe & exerciſe of all good works. Nay, let vs make no leſſe vſe hereof, then Philip did of thoſe ſlanders, the which the Athenians had raiſed vp againſt him: I am much (ſaid he) beholding to the Athenians, for that by their ſlanderous reports I am made the more careful to look to my waies, that I may hold a right courſe, that ſo I may confute them, both by my words and workes. So likewiſe, whereas our doctrine is, that the true Chriſtian faith is accompanied with all manner of divine and heauenly graces, and is fruitfull in all good workes, let vs giue all diligence to confirme the ſame by an holy life and converſation, that ſo we may confute them by our deeds alſo. And ſo we may bee bold to retort vpon them iuſtly and truly, that which they vntruely charge vs withall. For in that they avouch that the true Chriſtian faith, may not only be in the reprobate, but even in the very divels themſelues, thereby they teach that it may be alone without the company of any vertue, & without the practiſe of any good worke. And therefore they may be truely tearmed not onely *Solifidians*, but *Impiifidians*, & *Diabolifidians* alſo. Vndoubtedly hereby they make it manifeſt to the whole world, that they hold not the true Catholike faith, ſeeing thereby in the iudgement of S. *Auſtine*, the iuſt are diſcerned from the vniuſt. Aug. ad Bonif. l. 3. c. 5. Whereas by that faith which themſelues hold to be Catholike, they cannot be diſcerned from the very Divels themſelues. Now if they bee not ſevered from the Divels in their

faith: